T [P. 53 b] Tubatulabal NS22
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796 saw the cause of sickness and with feathers
276 would brush the sickness off a patient. A shaman's supernatural helper might be seen and recognized, whereupon the shaman would implore the seer not to take that helper as his own. This request was formally restricted to one petition. All that was seen in the visions had to be told. No lost or stolen articles were discovered by this means.

T Medicinally, jimsonweed was drunk for the
Y setting of broken bones; while this painful
752 work was done during the coma, the healing,
276 which was said to take place in twelve days, was attributed to the power of the jimsonweed. Poultices of mashed roots were applied to fractures and wounds during the winter. Any use of jimsonweed was tabu from about April to October.

A special method of curing was used for syphilitic sores and other sores which would not heal. A bit of matter from the sore was taken up on the end of a small smooth stick or bone. This was taken to a growing datura plant. The plant's root was exposed, a small cut was made in it and the matter inserted; then the root was replaced. Anyone who wished could do this; there was no prayer; it was "a sure cure."

SHAMANISM

T F.M. knew but little about the acquisition
Y of supernatural power. His few statements con-
756 form to the general picture of Yokuts supernaturalism. Power was not restricted to professional lineages or inherited powers: "anybody could get a dream that wanted to take the trouble." If the dream (ana'twal) came, nothing was eaten on the following day. The person "talked" to his dream, scattered eagle down, and prayed. Tobacco was eaten to produce nausea and induce dreaming. F.M.'s statement that both men and women took tobacco this way, as well as the record of two female shamans from the southern valley, suggest at least some participation by women in the shamanistic profession as nothing unusual in this region. There was no secrecy about the acquisition of power and one friend might ask another if he had dreamed (na'nək ma ana'təlhːn).

Of dream helpers, weasel (pohoi'ːt) was the best for doctors. When dancing or contesting, shamans wore weasel skins on their wrists.

Curing of patients was determined by the relative powers of the doctor causing the sickness and the curer. The curing shaman was helpless unless his supernatural assistants were more powerful than those of the instigator.

The shaman's "airshot" is described in terms used for "poison" elsewhere, which fits with the general Yokuts belief that "poison" emanated from this region. The "shot" was said to be made from the smoke of a fire; while it was being made, the intended victim's name must be

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